

Sacramental DEVOTIONS,

And Suitable

MEDITATIONS,

Peculiarly adapted to the

Communion OFFICE.

Compiled out of the

CHURCH-LITURGY,

And many other TRACTS of Devotion, for *Private Use*.

This do in Remembrance of me, 1 Cor. xi. 24.

Ecce plus quam Paradisus hoc loco : Creatoris enim Carne saturatur Creatura ; Filii Dei Sanguine mundatur poemtens Conscientia, Corpore Christi aluntur Christi Capitis Membra ; Divinis & Cœlestibus Epulis pascitur fidelis Anima.

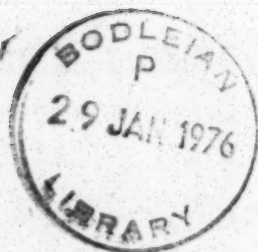
J. O. GERHARD, Med.

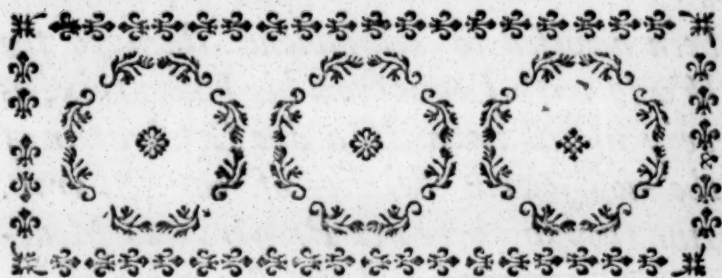
Revised by J. A. KING, *A. M.* Preacher
of the New Chapel in *Long Acre*.

The Tenth EDITION, with Additions.

L O N D O N,

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TO THE
READER.

I *T* may be thought necessary to inform the Reader, that the Devotions, and Meditations contained in the ensuing Pages, being adapted to the proper Office of the Communion in our Church Liturgy, were collected by an excellent and judicious Person [* now with GOD] for his own private Use, The Publisher has

* The late eminent Mr. Colston, the worthy Brother of the ever-memorable Mr. Colston of Bristol.

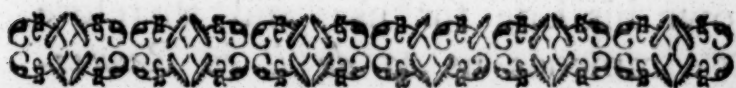
been advised to recommend them to the World with Leave from his Executrix, as very useful towards a due Celebration of the most solemn Service of our Church. And though there are Prayers and Meditations, various, and almost numberless already extant upon the Subject of the Sacrament, and some of them useful in their Kind ; yet it must be truly owned, that some others of them are so tedious and prolix, or else so loose and immethodical, not to say, many Times, so overstrained and terrifying, that instead of helping Devotion, they have really flagged it ; and though, it may be charitably hoped, not intended, by the first Composers, have yet, in many Cases, tended, instead of informing, to overburthen the Conscience, and rather to distract and confound, than to edify and improve.

THE Reader, in his Perusal of this short MANUAL, will find, that the Author has judiciously avoided all Occasion of any such Imputation; and that, as there is nothing Superfluous, so there is nothing in the whole Collection, but what is suitably adapted to his main Design, which is to raise Fervour in Devotion, without Enthusiasm, and to kindle in every worthy Communicant's Heart a Zeal for God, but yet according to Knowledge.

THERE are added, by a Friend of the Author's, Two other Meditations, translated from the Latin of JOHN GERHARD, which because they relate to the Subject of the Sacrament, and fall naturally in with the foregoing Meditations, &c. therefore it has been thought proper to annex them

*by way of Appendix to the Prayers
themselves, and may be profitably em-
ployed in the preparatory Duties, as the
Time and Leisure will admit.*

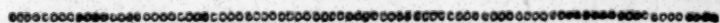




Sacramental D E V O T I O N S,

A N D

Suitable MEDITATIONS.



*Advice and Directions about Receiving
the HOLY SACRAMENT.*

THE Holy Sacrament, or Last
T Supper, of our most blessed
Lord, is the most solemn In-
stitution of our Religion ;
and as we are Christians, we are
obliged to the frequent Receiving of
it ; and we cannot neglect it, without
a great Contempt of our blessed Sa-
viour and his Religion. He hath ap-
pointed

pointed it for a solemn Remembrance of his great Love to us, in laying down his Life for us; and therefore he commands us *to do it in Remembrance of him*; and St. Paul tells us, *That as often as we eat this Bread, and drink this Cup, we do shew forth the Lord's Death till he come.*

BOTH the *Comfort* and the *Benefit* of it are great: The *Comfort* of it, because it does not only represent to us the exceeding Love of our Saviour, in giving his *Body* to be broken, and his *Blood* to be shed for us; but it likewise seals to us all those *Blessings* and *Benefits* which are purchased and procured for us by his *Death* and *Passion*; the Pardon of Sins, and Power against Sin.

THE *Benefit* of it is also great; because hereby we are confirmed in *Goodness*, and our Resolutions of better Obedience are strengthened; and the Grace of God's Holy Spirit to enable

enable us to do his Will, is hereby conveyed to us.

AND the best Preparation for it is, by a sincere Repentance for all our Sins and Miscarriages, which we remember ourselves to be at any Time guilty of; by daily Prayer to God, that he would give us a sincere Repentance for all our Sins, and mercifully forgive them to us; and by a sincere and firm Resolution to forsake our Sins, and to do better for the future; to be more careful of all our *Actions*, and more constant in *Prayer* to God for his Grace to enable us to keep his *Commandments*; by being in *Charity* with all Men; and by *forgiving* those who have injured us by *Word* or *Deed*, as we hope for Forgiveness from God.

AND let none of us say, that we are not fitted and prepared for it. It is our Duty to be so: And if we be not *prepared* to receive the Sacrament,
we

we are not qualified for the Mercy of God, and for his Forgiveness; we are not prepared for the Happiness of Heaven, and can have no Hopes to come thither. But if we prepare ourselves as well as we can by Repentance, and Resolutions of growing better, and by praying heartily and earnestly to God for his Grace, he will accept of this our *Preparation*, and will give us all the Comforts and Privileges that belong to this Holy Sacrament.

AND in order to this, it it will be necessary in our private Examinations, to consider distinctly the Exhortation before the Celebration of the Holy Sacrament, as placed in the Communion-Office, and beginning with, *Dear-ly beloved in the Lord, &c.*

*Two COLLECTS to be added to your
Private Devotions the Days of Pre-
paration.*

I.

ALMIGHTY God, who of thy
tender Mercy didst give thine
only Son Jesus Christ to suffer Death
upon the Cross for our Redemption,
and didst in thy Holy Gospel com-
mand us to continue a perpetual *Me-
mory* of that his precious Death until
his coming again; hear me, most
merciful Saviour, I humbly beseech
thee, and make my Desires after this
blessed Sacrament answerable to my
Need of it. But, O Lord, how shall
such a Wretch as I dare to approach
thy Table? How shall I presume to
take the Childrens Bread, who am a
vile Creature in thy Sight? I have
often trampled those precious Things
under Foot, either carelessly neglecting,
or unworthily receiving those *holy*
A 6 *Mysteries* :

Mysteries : Yea, my horrible Guiltiness makes me tremble to come, and makes me not dare to stay away ; for where shall this polluted Soul be washed but in this Fountain *opened for Sin, and for Uncleanneſs* ? Hither then I come ; and thou haſt promiſed, that *him that cometh to thee, thou wilt in no wiſe caſt out*. Cloath me therefore, O God, in the *Wedding-Garment*, even *the Graces of the Goſpel* ; and make me, though of myſelf a moſt unworthy, yet by thy Mercy, an acceptable Guest at thy Table, that I may not eat or drink my own Damnation, but Salvation, through the Merits of Jeſus Chriſt our Lord. *Amen*.

II.

I WILL not preſume to come to thy Table, O merciful Lord, truſting in mine own Righteouſneſs but in thy manifold and great Mercies, declared unto Mankind in our Lord Jeſus Chriſt ;

Christ; for whose Sake, give me, I pray thee, such a Preparation of Soul, as may qualify me to approach thy Altar. Accept of the Expiation which thy Son hath made of all my Transgressions, by the Sacrifice of himself, as of a Lamb without Spot or Blemish. Let the Remembrance of my Sins, and of his bitter Sufferings for them, pierce my very Heart, and engage me for ever to love and serve him, who laid down his life for me. Cleanse me from all Filthiness of Flesh and Spirit, that I may be a real Partaker of those *Blessings* and *Benefits* which are represented in the Sacrament of Christ's *Body* and *Blood*. Strengthen, O God, all good Resolutions in me; enable me by thy Grace faithfully to perform the Conditions of that Covenant, which I made in Baptism, and now intend to renew in the Holy Sacrament, by dedicating myself intirely, and for ever, to the Service of my blessed Redeemer, who hath loved
me,

me, and washed me from my Sins in his own Blood: To him be all Honour and Glory, Thanksgiving and Praise, Love and Obedience, for ever and ever. *Amen.*





DEVOTIONS *to be used on the
Wednesday and Friday preceding a
Communion Sunday, in order to a
worthy Reception.*



An humble CONFESSIO*N.*

 HAVE sinned: What shall
I do unto thee, O thou Pre-
server of Men! Lord I am
not worthy to come under
thy Roof, but speak the Word only, and
thy Servant shall be healed.

O G O D, to whom Vengeance be-
longeth, shew thyself, but let it be
in Pity and Compassion, to thy wretch-
ed and unworthy Servant, who in all
Humility confess myself a wicked and
3 sinful

sinful Creature. I acknowledge those Sins, which, if I would, I cannot hide from thee; *viz.* —————

I accuse myself of my wicked *Desires* and *Thoughts* which I have conceived; of my wanton and evil *Words* which I have spoken; of my naughty and ungodly *Deeds* which I have committed; of wanton and idle Sins; of serious and deliberate Sins; of secret whispering Sins; of presumptuous and crying Sins: And now, my most merciful Father, accept, in thy abundant Compassion, I humbly beseech thee, my unfeigned Sorrow for all my past Transactions. And grant, that I may never so presume on thy Mercy, as to despise the Riches of thy Goodness; but that thy Forbearance and Long-suffering may lead me to Repentance, and Amendment of my sinful Life, to thy Honour and Glory, and my final Acquittance and Absolution in the Day of the Lord Jesus.

Amen.

ALMIGHTY

ALMIGHTY God, unto whom all Hearts are open, all Desires known, and from whom no Secrets are hid; cleanse and direct the Thoughts of my Heart by the Inspiration of thy Holy Spirit; that I may discern and lament the Miscarriages of my *past Life*, and for the Time to come may perfectly love thee, and worthily magnify thy holy Name, through Christ my Saviour. *Amen.*

A Penitential P S A L M.

OUT of the Deep have I called unto thee, O Lord: Lord, hear the Voice of my Complaint.

2. If thou, Lord, wilt be extreme to mark what is done amiss, who may abide it?

3. For there is Mercy with thee: therefore shalt thou be feared.

4. Have

4. Have Mercy upon me, O God, after thy great Goodness: According to the Multitude of thy Mercies do away mine Offences

5. Wash me thoroughly from my Wickedness, and cleanse me from my Sin.

6. Make me a clean Heart, O God, and renew a right Spirit within me.

7. For I acknowledge my Faults, and my Sins is ever before me.

8. Turn thy Face from my Sins, and put out all my Misdeeds.

9. For my Wickednesses are gone over my Head, and are like a sore Burden, too heavy for me to bear.

10. I am feeble and sore smitten: I am brought into so great Trouble and Misery, that I go mourning all the Day long.

11. My

11. *My Heart panteth, my Strength hath failed me ; and the Voice of my Groaning is not hid from thee.*

12. *Mine Enemies revile me all the Day long ; and they that hate me wrongfully, are many in Number.*

13. *Deliver me from Blood-guiltiness, O Lord, and my Tongue shall sing of thy Righteousness.*

14. *Thou desirest no Sacrifice, else would I give it thee : but thou delightest not in Burnt-Offerings.*

15. *The Sacrifice of God is a troubled Spirit : A broken and contrite Heart, O God, shalt thou not despise.*

Glory be to the Father, &c.
As it was in the Beginning, &c.

An Act of CONTRITION.

BEHOLD, Lord, with thy wont-
ed Mercy, the Doubts and Con-
fusions of my troubled Breast: For,
when I look up to Heaven, and con-
sider the Majesty of my great and
holy God; and from thence draw my
Eyes back upon myself, and view my
own vileness and horrible Sinfulness,
I am all perplexity, Distraction and
Horror: Thou biddest me come, and
if I refuse, or neglect to comply with
that gracious *Invitation*, I forsake my
own Mercy, and deprive myself of
Life and Happiness; but if I come
unworthily, I am equally miserable,
and shall be punished for the high In-
dignity of bringing so polluted a Guest
to so pure and heavenly a Feast.
What Course shall I then take to be
safe when Danger and Death threaten
on either Hand? I will even fly to
thee, my God; and instead of con-
sulting with Flesh and Blood, or heark-
ening

ening to the too deceitful Insinuations of my too rash, or too timorous Reason, will ask Counsel of thee, my infallible and only Oracle in Difficulties, my never-failing Help in Necessities and Distresses.

TEACH me, I beseech thee, the right Way, and lead me such Methods of holy Preparations, as may be proper and suitable to so exalted an Act of Religion. I know that these Approaches to thee in the *blessed Sacrament*, are exceeding beneficial and delightful; but make me know withal, in what Manner thou must be approached, to render that which is desirable in itself, safe and profitable to *me* in particular. Give me, I beseech thee, a due Sense of the Greatness of the *Mystery*, and the Excellence of thy *Mercy* in it: And consequent to that, fill my Soul with pure and holy Affections, with earnest Longings, with godly Sorrow, with sincere and stedfast Resolutions, with profound
Reverence

Reverence and ardent Devotion ; that my Heart may be a clean, though homely, *Receptacle* for my Saviour, such as he will not disdain ; and I so well disposed a Guest, at this *divine Feast*, this *spiritual Sacrifice*, that thou mayst bid me welcome to thy Table, and the Food I receive there, may nourish me to *Life Eternal*. *Amen*.

*Another, with Promise of AMEND-
MENT of LIFE.*

MOST merciful Father, so infinite is the Goodness of thy Nature, that thou art always ready to pity and relieve the Poor and Needy, and to extend thy timely *Succours* to us helpless Sinners. Of the Truth whereof thou hast given me, who am the vilest of Sinners, a most sensible Proof and Experiment. For not long ago, I was so dead in Trespasses and Sins, that hadst thou not took Pity upon me, and quickened me by thy Grace,

Grace, I had died for ever: My *Understanding* was so blind, that I saw not my Danger; my *Conscience* so seared, that I felt not my Guilt; my *Will* so enslaved to my Lusts, that I could not endure to think of parting with them: But now, blessed be thy Grace, which first excited my *Endeavours*, and hath hitherto prospered them; I do not only see the Danger my Sins have exposed me to, and sensibly feel the Guilt of them, but am freely willing to renounce them for ever; and to part even with those darling Lusts which have hitherto been as dear to me as my right Eye. And now, O Lord, I am come before thee, and I hope, with a true, loyal, and sincere *Heart*, to offer up my Soul and Body to thee, and vow an everlasting Obedience to thy blessed Will. For Jesus's Sake, refuse not this poor Oblation, which, though it be infinitely unworthy of Acceptance, is the best Thing I am able to present thee. To thee, O glorious Trinity, *Father, Son,*
and

and *Holy Ghost*, do I, from henceforth, eternally devote myself, and all my Faculties; I utterly abjure all known and wilful Sins and Rebellions, and particularly all such as have been hitherto most dear unto me [*Here name the Particulars*] faithfully promising, by thy gracious Assistance, from henceforth to renounce them all, and to observe thy Laws, without any Reserve or Exception. This, in the Sincerity of my Soul, I do *vow* to thy Divine Majesty; and, however I may be hereafter tempted, I will never wilfully depart from it, or from any Part of it: So help me, O my God, for Jesus Christ his Sake. *Amen.*

A PRAYER to supply the Defects of other Devotions.

ALMIGHTY God, the Fountain of all Wisdom, who knowest my Necessities before I ask, and my Ignorance in asking; I beseech thee
to

to have Mercy upon my Infirmities, and those Things which for my Unworthiness I dare not, and for my Blindness I cannot ask, vouchsafe to give me for the Worthiness of thy Son Jesus Christ our Lord: In whose Name and Words, I sum up all my wants, saying,

*Our Father which art in Heaven,
Ec.*

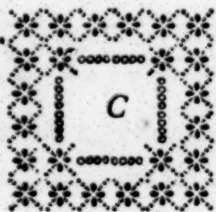
THE Peace of God which passeth all understanding, the Blessing of God Almighty, the Father, the Son, and the Holy Ghost; the Virtue of Christ's blessed Cross and Passion; be with me now, at the Hour of Death, and in the Day of Judgment. *Amen.*





A MEDITATION upon Christ's Invitation to the Blessed SACRAMENT.

Christ.



O ME unto me all ye that labour and are heavy laden, and I will refresh you. The Bread that I will give is my Flesh, which I give for the Life of the World.

Disciple.] THESE, Blessed Jesus, are thy Words, on which my Soul securely rests itself, because my Saviour, who is eternal Truth, hath spoken them. These thy gracious Invitations I will receive with holy Gratitude, with humble, but intire Confidence, and grave them upon my Soul in deep and indelible Characters

acters. And stupid I must be beyond Imagination, if Encouragements so kind, do not awaken and very sensibly affect me. But, alas ! at the same Time that thy Call inclines me to to come, my own grievous Transgressions fly in my Face, and the Terrors of a guilty Conscience keep me away. Thou biddest me raise my dejected Looks, and direct my Steps to Heaven. Thou exhortest me to begin to live immediately, by taking the sweet Foretastes of Immortality, in that Bread which is the Food of Souls. How refreshing will that be to a miserable Sinner, who thinks even the meanest of thy Gifts, which conduce to his bodily Sustenance, too good for him ! But to be invited to eat of thy most blessed Body, and admitted to partake of the *lively Figures* of thy divine Blood ; the Commemoration of thy Death, and sure Pledges of Salvation ; What astonishing Kindness is this ? Lord, what am I, that I should be thus suffered to approach thee ?

Behold ! the Heaven of Heavens cannot contain thee, and yet thou vouchsafest to take up thy Abode with Man, that is a Worm ! the Angels are not pure in thy Sight, and yet thou sayest to wretched Sinners, *Come unto me, all ye that travail, and I will refresh you.*

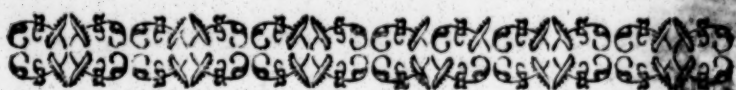
CONSIDER, O my Soul ! if the Patriarchs and Prophets of Old expressed their Zeal and Devotion, by all the Marks of Reverence, and Respect to the *Figures* of the divine Presence ; shall I be negligent in my Preparations to meet my God himself, in the *spiritual Participation* of my Saviour's Body and Blood ? They adored the *Representation*, and shall I disregard the *Substance* ; the Sum of all God's Mercies, and Man's Hopes ? How should we labour to omit no Testimony of our Reverence, and to express an humble Sense of the unspeakable Honour this King of Heaven does us, when he vouchsafes to
come

come home and dwell in our Hearts; and by the consecrated Elements, *verily* and *indeed* to give and unite himself to every faithful Soul? This is a Mystery above our Comprehension; for who can discover those Mystical Methods, by which *Spiritual Grace* is conveyed, with *bodily Sustenance*, to the Faithful? How Bread and Wine should be made Instruments of strengthening the *Soul*, of purging away the Blemishes and Reproaches of *Nature*, and taking out the Stains of Sins, and *vicious Habits* contracted by conversing with a naughty World?

SUCH is the new Life and Health, which good and holy Men experimentally find upon these Occasions. And who then can sufficiently lament the general Lukewarmness, the senseless Stupidity of Mankind in this great Concern? How hardly are they prevailed upon to accept their own Mercy? How rudely do they turn
B 3 their

their Backs upon that Feast which creates *Joy* in *Heaven*, and preserves Man from Misery and Ruin? Oh, the wretched Blindness and Hardness of Mens Hearts, which will not *see*, or seeing, will not value so inestimable Benefits, but turn their very Happiness into an Occasion of Destruction! For I can scarce persuade myself, but that if this *Holy Sacrament* could be had but in *one Place*, and from one *single Hand* only, Men would with eager Zeal repair thither, and vast Crouds of People strive to partake of so *rare a Blessing*. But now, when *every Church*, and every *Festival*, when *every Priest*, and almost *every Lord's Day*, exhibits this delicious *Food*, and offers it to as many as are religiously and devoutly disposed to accept the same, we turn our Backs, and slight the cheap, the easy Favour; of how higher an Ingratitude, and heavier Punishment shall we be thought guilty, if we reject the Offer, and neglect so *great Salvation*! Yet manifest it is,
that

that the Kindness of our Lord is not the less, but much the greater, for putting the Terms of this Salvation within *our own Power*, and leaving the whole Blame and Condemnation at our own Doors, if we refuse to *take* what, without our Fault, we can never want. And shall we then proceed to nauseate and disdain our greatest Blessings: To think them *less valuable* for being *more common*? No, blessed Jesus! we will acknowledge thy unspeakable Bounty, thy inestimable Mercy, who vouchsafest to give thy Body not only *for*; but *to* thy poor Servants in this disconsolate State: Who not content to sacrifice it once upon the *Cross*, offerest it daily in the *Sacrament*; and hast silenced all our Fears, and melancholy Misgivings of our own Guilt and Unworthiness, by that most tender and compassionate, that most extensive and universal Invitation: *Come unto me, all ye that labour and are heavy laden with the Burden of your Sins, and I will refresh you.*



A PRAYER *the Morning you intend to communicate.*

I.


LMIGHTY and eternal God,
 the Fountain of all Virtue,
 the Support of all holy Hopes,
 the Author of *Pardon*, of
Life, and *Salvation*; Thou hast concluded *all under Sin*, that thou mightest have *Mercy upon all*: Look upon me, O God, and have Pity on me, lying in my Blood and Misery, in my shame, and in my Sins, in the Fear and Guilt of thy Wrath, in the Shadow of Death, and in the Gates of Hell. I confess to thee, O God, what thou knowest already: but I confess it to manifest thy *Justice*, and glorify thy *Mercy*, who hast spared me so long, that I am guilty of the vilest and basest Follies,
 which

which shamefully *diskonour* the Sons of Men.

BUT yet, O God, thou art the *Healer of our Breaches, and the Lifter up of our Heads*; I am sure thy Goodness is infinite, and I must not despair; for thou dost not delight in the Death of a Sinner; and my Sins, though very great, are infinitely less than thy Mercies, which thou hast revealed to all penitent and returning Sinners in *Jesus Christ*. Lord, I am not worthy to look up to Heaven; but be thou pleased to look down into the Dust, and lift up a Sinner from the Dunghill; and let me not perish in my Folly, or be consumed in thy *heavy Displeasure*. Inspire me with the Spirit of *Repentance* and *Mortification*; that mourning for my Sins, I may rejoice in thy Pardon; that denying my own Will, I may always perform *thine*; and that by thy Gift and Mercy, intending to amend whatsoever is amiss,

I may have Grace and Power faithfully to fulfil the same.

II.

HEAR me, most *gracious* and *loving Redeemer*, whom I approach with hearty Desires of receiving thee into my Soul : But, how can I expect, that thou wilt not despise a Place so unfit to entertain thy *pure*, thy *glorious Majesty* ? Thou knowest, Lord, my *Weaknesses* and my *Wants* ; how great my *Sufferings* are, and how black my *Sins* ; how I am oppressed and afflicted, tempted and overpowered ; disordered with *Passion*, and stained with *Pollution*. To thee I fly for *Succour* against my *Infirmities*, for *Physick* against my *Diseases*, for *Support* under my *Calamities* and *Distresses* ; who alone canst give *effectual Relief* to my Sorrows, and supply my crying *Necessities*. Wherefore, in thine abundant *Compassion*, accept, I most humbly beseech thee, my unfeigned *Contrition*
for

for all *my* past Offences. The *Remembrance of them is very grievous, the Burden of them is intolerable*: Command therefore thy divine *Fire* to descend from Heaven into my Soul, that my Sins and corrupt Dispositions may be the *Burnt-Offering* consumed by it; that by the Violence of it's powerful Heat, it may refine and purge away all my Dross, and change me *into*, and incorporate me *with* Thyself.

To that End do I promise, and confirm again, avow and solemnly renew the sacred Profession, loyal Service and Fidelity, which was made on my Behalf to thee at my *holy Baptism*; renouncing unfeignedly the Vanities of this wicked World, the Lusts of the Flesh, and the Suggestions of the Devil; and converting myself to my most *gracious and merciful* God, I desire, deliberate, purpose, and fully resolve, to *honour him, serve him, and obey him* for ever hereafter; giving

ing and dedicating to him the *Faculties of my Soul*, and the *Members of my Body*, to be his faithful, loyal, and obedient *Subject* and *Servant* for ever ; without unsaying, revoking, or repenting me of this my holy and sacred Promise, or any Part thereof : Yea, all these Resolutions will I perform, by thy gracious *Aid* and *Assistance*.

III.

O MY God, Thou hast declared thyself willing to receive returning Prodigals, notwithstanding all their past Provocation : for my Part, I am truly sensible of my own Guilt, and I desire to know nothing, but the *Lord Jesus, and him crucified* : Let the *Peace of thy Cross* reconcile me to thy eternal Father, and bring me *Peace of Conscience* ; Let the *Power of thy Cross* prevail against all the *Powers of Darkness* ; Let not the Eyes, which see the Lord, behold Vanity ; and let

let not the *Members* of Christ become the *Ministers of Unrighteousness*. But, in an especial Manner, be gracious, O Lord, be gracious unto thy Servant in the Participation of these Divine Mysteries; and grant, that through a stedfast *Faith*, and lively *Hope*, I may spiritually receive these sacred Elements of *Bread* and *Wine*, which are the Sign of thy *Body*, and the Figure of thy *Blood*, in Commemoration of thy meritorious Sufferings, and in full Assurance of the everlasting *Covenant of Grace*.

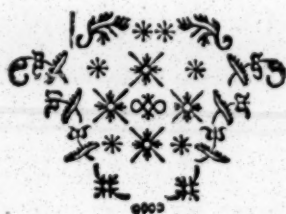
BEHOLD, with thy wonted Goodness, the unfeigned Acknowledgements of my grateful Heart; for when I consider what glorious Benefits result from thy bitter Death and Passion, I am all *Joy* and *Extasy*: Teach me therefore to *declare thy wonderful Works*, and praise my God, whilst I have *any Being*; that from shewing forth thy *Praises* here, I may be

be translated to an eternal Adoration of thy *Glories* hereafter. Finally, O Lord, send thy Holy Ghost, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace and of all Virtues : And remove from my Mind all Rancour and Malice, all Grudgings and revengeful Thoughts, all passionate Remembrances and Disposition to Strife and Debate ; all that may be inconsistent with *true Charity* or tend to the Decay of *brotherly Love*. Make me ready to be reconciled to all those who have offended me ; because *when we were Enemies, we were reconciled to God, by the Death of his Son*. Let me embrace all my *poor Brethren* with sincere *Love* and *Charity*, and contribute all I can to the *Relief* of Christ's distressed Members ; because he thought not his Life too dear, nor his Blood too precious, to *redeem* me from a Slavery.

Our Father which are in Heaven,
&c.

THE

THE *Peace* of God, which passeth all Understanding, the *Blessing* of God Almighty, the Father, the Son, and the Holy Ghost; the *Virtue* of Christ's blessed Cross and Passion be with me now, at the *Hour of Death*, and in the *Day of Judgment*. Amen.





*A MEDITATION upon the
Necessity of the COMMUNION.*

Christ. *✠✠✠✠ E that eateth my Flesh,
✠ H ✠ and drinketh my Blood,
✠✠✠✠ dwelleth in me, and I
in him.*

Disciple.] O dearest Jesus! when I reflect with what ardent Piety, with what affectionate Devotion, with what an eager Zeal, thy Saints approach this HEAVENLY SUPPER, Shame and Confusion overwhelm me quite, conscious of my own (but lukewarm at the best, and too, too often perfectly) stupid and frozen Heart: With what Indifference and Coldness I venture to partake of thy Mysteries! How unaffected with thy Mercies!

cies! and how unprofitable under the gracious *Dispensation*; I return! For it is by no means sufficient, that Men do once, or very rarely, repair to this *Holy Sacrament*; but, as their Occasions and *Necessities* are frequent, so should their Care in seeking *Supplies* be. And if this be, as most assuredly it is, thy Case, O my Soul! think then how urgent thy Wants are, and how frequent thy Returns ought to be to this *Fountain* of Divine Grace; where thou mayest find proper *Remedies* for thy several *Indispositions*, be strengthened against the Assaults of the enemy, and better fortified against his subtle *Insinuations*. How often hath he prevailed with me to break my holy Purposes, by suggesting many *Fears*, and distracting my Mind with unnecessary *Doubts* and *Scruples*; that he might (if possible) hinder me from coming to thy *Holy Table*, and lose all the Comforts and Advantages of that *Heavenly Banquet*?

BUT

BUT I am not altogether *ignorant* of *his Devices* ; and therefore, it shall be my Care, at solemn and proper Seasons, to partake of the *Benefits* of these Holy Mysteries. For this is the sovereign *Balm* of wounded Consciences, the great *Preservative* of decaying Souls. Who can express the manifold Favours and Graces, which thou frequently impartest to thy beloved and religious Servants, by communicating in this *Blessed Supper* ? By this thou sustainest them in Sadness and *Affliction*, and enablest them to walk upon the Waves of a troublesome World ; by this thou chearest their Melancholy and Distrust, and raisest up their sinking Spirits with Assurance of thy gracious Protection and Assistance ; by this thou renewest their *Nature*, and purifiest their *Affections* ; that they, who came at first to this *Table* with great Lothness and Dulness, feel a new *Warmth* within, and by Degrees
are

are brought to frequent it with unspeakable *Relish* and *Delight*.

THESE, O my Soul, are the great Benefits which thou mayest receive by *frequent Communion*! But, what Advantage can I possibly propose to myself, if I omit the *present Opportunity*? Whatever my Pretence is now, another and more prevailing may interpose, and deprive me of the next; till, by Degrees, I shall be wrought upon to excuse myself again and again; and so, by long *Abstinence*, become less *fit*, as well as less *willing*, to return to my Duty. Whatever Burden then I now find upon my Mind, I will get quit of it betimes; I will not indulge my Sloth and *Backwardness* a Moment; for there never can come any Good of prolonging my Cares and Troubles, and making the common Hindrances of worldly Business a Reason for neglecting my great, my *eternal Interest*. This most manifest, and Experience

perience will prove the Truth of it, when it is too late; that the longer I defer communicating, the less shall I find myself disposed to it, and a strange Carelessness and Disregard for *holy Exercises* will insensibly creep upon my Mind, and get a mighty Head. And, therefore, these Considerations ought for ever to engage me the more strictly to my Duty, by a frequent and more serious Repetition of my *baptismal Obligations*, to fulfil the positive Command of my dearest Master and Saviour, in *doing this in Remembrance of Him*.

And, therefore, since I am so graciously invited to commemorate my Saviour's Sufferings, to take the *Bread of Life*, and the *Cup of Salvation*, no Excuse or Delay shall ever hinder my Endeavours of obtaining so high a Privilege, so inestimable a Purchase. As I am redeemed by the Blood of God, so will I make it my bounden Duty and Service, in the best Manner
I can,

I can, to commemorate this great *Redemption*, which is the very Earnest of my future *Salvation*.

BUT, alas! when I reflect upon myself, and consider, not only my *natural Corruption*, but my *wilful Provocations*, I am confounded, and blush so much as to lift up mine Eyes to Heaven; and from a Sense of the Misery of my Condition, am forced to say, with the poor Publican in the Parable, *God, be merciful to me a Sinner.*

BUT then, when I consider farther, that this very *Shame* and *Sorrow*, this deep Sense and concern for my own Vileness, is the best Introduction to my *Pardon* and *Acceptance*; I need not to sorrow as one without Hope, since, were I abandoned from the Reach of God's Mercy, I should not express such a Displeasure that I had offended him. Nay, the more sensible I am of my own *Unworthiness*, still the more powerfully am I convinced

vinced of the Greatness and Necessity of my *Saviour's Merits*; and, therefore, I will comply with his Command, and do this in Remembrance of Him, since he is ready *so abundantly to pardon*, and has promised, that *whosoever cometh to him, he will in no wise cast out*. I am invited to the Throne of his Grace; I am called to the Feast of the Riches of his Mercy; *Come unto me, all ye that labour, and are heavy laden, and I will give you Rest*. Oh! how engaging is such a *Condescension*! How precious and reviving is such an *Invitation*! And who is he that thus invites us, but the same that hath borne our *Griefs*, and carried our *sorrows*, and on whom the *Lord hath laid the Iniquity of us All*? Surely no Burden can be too heavy for his Divine *Strength*; no Offence so great, but what is overcome by the Greatness of his *Love*.

LET us then approach his Divine Presence, with the deepest Sense of
Gratitude

Gratitude and Humility; and let us, under the greatest pressure of our *natural Infirmities*, or *spiritual Maladies*, still remember that Christ our Saviour is himself a Relief to the Distressed, a Rest to the Weary, a Deliverer of the Captive, and an Advocate of the Penitent; that for these he hath obtained Absolution from the Father, and presents them to him, cloathed in the Wedding-Garment of his own Righteousness. Let us then, *in full Assurance of Faith, and an Heart sprinkled from dead Works, receive the Cup of Salvation, and call upon him who is powerful to save. Let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.*





A PRAYER *when you enter into
the Church.*



BLESSED JESUS, the Mediator of the *New Covenant*, full of *Compassion*, *Long-Suffering*, and of *great Kindness*, whose Providence continually watches over us for good; Enrich me with heavenly Virtues, and let the Graces of thy Holy Spirit plentifully descend into my *Heart*, that I may with Innocence approach thine *Altar*. And since thou hast ordained thy *Body* and *Blood* to be the *Food of Immortality*, grant, I pray thee, my God and Saviour, that I may never be guilty of such Disrespect, as wilfully to turn my Back upon thy Table; but may earnestly long *for*, heartily rejoice *in*, and diligently

gently comply *with*, every Opportunity of receiving this *mighty Blessing* ; and may so frequent, and so improve under thy *merciful Dispensation*, that I may constantly return with greater *Care and Zeal*, with more settled *Resolutions*, more irreconcilable *Hatred* against Sin, and more fervent *Love* for God and Goodness, than before. So shall I approach nearer to thee indeed, and each *Sacrament* prove a fresh *Advance* towards Heaven ; so shall my Soul be filled with the Treasures of thy Mercy, and the ravishing Foretastes of that Bliss, which shall be always growing, till it be consummated at last in that eternal *Feast* above, the *Marriage Supper* of the Lamb in thy Kingdom. *Amen.*

PRAYERS *when Sermon is ended.*

MOST gracious God, who hast sent thine only Son to take our Nature upon him, and to lay down
C his

his Life for *our Redemption* ; in whom thou hast opened the Fountains of Mercy, and hast likewise prepared a delicious Banquet for vile, miserable Sinners ; where all the Hungry may be filled, all the Thirsty refreshed with the Waters of Life, till the *Cup runneth over* : Lord, I come upon thy *Invitation* and *Command* ; let me not, I beseech thee, be sent empty away ; let me not return hungry and thirsty from so splendid an *Entertainment* ; but work in me *mightily*, and deal *bountifully* with thy Servant, *as thou used to do unto those that love thy Name*, that this spiritual Food may prove *the Power of God through Faith unto Salvation*. And that, from such *Effusions* of thy loving Kindness, in partaking of the *Lord Jesus*, I may dwell in Christ, and Christ in me ; I may be one with Christ, and Christ with me. All which I most humbly beg, in and through the Merits of the same *Jesus Christ*, my only Saviour and Redeemer. *Amen.*

BE pleased, O God, to accept this our bounden Duty and Service, and command, that the *Prayers* and *Supplications*, together with the *Remembrance* of Christ's Passion, which we do now offer up unto thee, may, by the *Ministry* of the holy Angels, be brought up into thy heavenly Tabernacle ; and that thou, not weighing our Merits, but looking upon the blessed *Sacrifice* of our Saviour, which was once fully and perfectly made for us all, mayest pardon our Offences, and replenish us with thy Grace and heavenly Benediction, through *Jesus Christ our Lord*. Amen.



T H E
S E N T E N C E S
O F T H E
O F F E R T O R Y.







 E T your Light so shine be-


L


 fore Men, that they may




 see your good Works, and




 glorify your Father which
 is in Heaven. *St. Matt. vi. 16.*

LAY not up for yourselves Treas-
 ure upon Earth, where the Rust
 and Moth doth corrupt, and where
 Thieves break through and steal;
 but lay up for yourselves Treasures
 in Heaven, where neither Rust nor
 Moth doth corrupt, and where Thieves

do not break through and steal. St. *Matt.* vi. 19, 20.

WHATSOEVER ye would that Men should do unto you, even so do unto them ; for this is the Law and the Prophets. St. *Matt.* vii. 12.

NOT every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doth the Will of my Father which is in Heaven. St. *Matt.* vii. 21.

ZACCHEUS stood forth, and said unto the Lord, Behold, the half of my Goods I give to the Poor ; and if I have done any Wrong to any Man, I restore four-fold. St. *Luke* xix. 8.

WHO goeth a Warefare at any Time of his own Cost ? Who planted a Vineyard, and eateth not of the Fruit thereof ? Or who feedeth a

Flock, and eateth not of the Milk of the Flock? 1 *Cor.* ix. 7.

IF we have sown unto you spiritual Things, is it a great Matter if we shall reap your worldly Things? 1 *Cor.* ix. 11.

Do ye not know, that they who minister about holy Things, live of the Sacrifice? and they who wait at the Altar, are Partakers with the Altar? Even ~~so~~ hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 *Cor.* ix. 13, 14.

HE that soweth little, shall reap little; and he that soweth plenteously shall reap plenteously. Let every Man do according as he is disposed in his Heart, not grudgingly, or of Necessity; for God loveth a chearful Giver. 2 *Cor.* ix. 6, 7.

L E T

LET him that is taught in the Word, minister unto him that teacheth, in all good Things. Be not deceived; God is not mocked: For whatsoever a Man soweth, that shall he reap. *Gal. vi. 6, 7.*

WHILE we have Time, let us do Good unto all Men, and specially unto them that are of the Household of Faith. *Gal. vi. 10.*

GODLINESS is great Riches, if a Man be content with that he hath: For we brought nothing into the World, neither may we carry any thing out. *I Tim. vi. 6, 7.*

CHARGE them who are rich in this World, that they be ready to give, and glad to distribute; laying up in Store for themselves a good Foundation against the Time to come, that they may attain eternal Life. *I Tim. vi. 17, 18, 19.*

GOD is not unrighteous, that he will forget your Works and Labour that proceedeth of Love; which Love ye have shewed for his Name's Sake, who have ministred unto the Saints, and yet do minister. *Heb. vi. 10.*

To do good,ⁱ and to distribute, forget not; for with such Sacrifices, God is pleased. *Heb. xiii. 16.*

W H O S O hath this World's Good, and seeth his Brother have Need, and shutteth up his Compassion from him, how dwelleth the Love of God in him?
1 St. *John. iii. 17.*

G I V E Alms of thy Goods, and never turn thy Face from any poor Man; and then the Face of the Lord shall not be turned away from thee.
Tob. iv. 7.

B E merciful after thy Power. If thou hast much, give plenteously; if
thou

thou hast little, do thy Diligence gladly to give of that little: For so gatherest thou thyself a good Reward in the Day of Necessity. *Tob. iv. 8, 9.*

HE that hath Pity upon the Poor, lendeth unto the Lord: And look what he layeth out, it shall be paid him again. *Prov. xix. 17.*

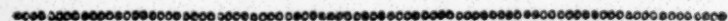
BLESSED be the Man that provideth for the Sick and Needy: The Lord shall deliver him in the Time of Trouble. *Psal. xli. 1.*

Whilst you cast in your Offering, say,

BLESSED JESU, who didst accept the poor Widow's two Mites, be pleased graciously to accept this from thy unworthy Servant. *Amen.*



T H E
P O S T - C O M M U N I O N
T O T H E
R E C E P T I O N .



¶ *After the Priest shall place so much Bread and Wine upon the Table as he shall think sufficient, he shall then say,*

LET us pray for the whole State of Christ's Church militant here in Earth.

 LMIGHTY and everliving God, whoby thy holy Apostle hast taught us to make Prayers and Supplications, and to give Thanks for all Men ; We
humbly

humbly beseech thee most mercifully [** to accept our Alms and Oblations, and*] to receive these our Prayers which we offer unto thy

** If there be no Alms or Oblations, then shall the Words [of accepting our Alms and Oblations] be left out unsaid.*

Divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of Truth, Unity, and Concord: And grant that all they that do confess thy holy Name, may agree in the Truth of thy Holy Word, and live in Unity and godly Love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and especially thy Servant George our King; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O hea-

venly Father, to all Bishops and Curates, that they may both by their Life and Doctrine set forth thy true and lively Word, and rightly and duly administer thy Holy Sacraments: And to all thy People give thy heavenly Grace; and especially to this Congregation here present; that with meek Heart and due Reverence they may hear and receive thy holy Word, truly serving thee in Holiness and Righteousness all the Days of their Life. And we most humbly beseech thee of thy Goodness, O Lord, to comfort and succour all them who in this transitory Life are in Trouble, Sorrow, Need, Sicknes, or any other Adversity. And we also bless thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beseeching thee to give us Grace so to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*

¶ *At*

¶ *At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the Holy Sacrament, the Priest shall say this Exhortation.*

DEARLY Beloved in the Lord,
Ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. *Paul* exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the Benefit is great, if with a true penitent Heart and lively Faith we receive that holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us :) So is the Danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat
and

and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with divers Diseases, and sundry kinds of Death. Judge, therefore, yourselves, Brethren, that ye be not judged of the Lord; repent you truly for your Sins past; have a lively and stedfast Faith in Christ our Saviour; amend your Lives, and be in perfect Charity with all Men, so shall ye be meet Partakers of those holy Mysteries. And above all Things, ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man, who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. And to the End of that we should always remember the exceeding

ing

ing great Love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits, which by his precious Blood-shedding, he hath obtained for us; he hath instituted and ordained holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting ourselves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the Days of our Life.
Amen.

¶ *Then shall the Priest say to them
that come to receive the holy Com-
munion,*

YE that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours,

bours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy Ways; draw near with Faith, and take his holy Sacrament to your Comfort; and make your humble Confession to Almighty God, meekly kneeling upon your Knees.

¶ *Then shall this general Confession be made in the Name of all those that are minded to receive the Holy Communion by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedness, which we from Time to Time most grievously have committed, by Thought, Word and Deed, against thy Divine Majesty, provoking most justly thy Wrath and Indignation against us. We do earnestly

earnestly repent, and are heartily sorry for these our Misdoings; The Remembrance of them is grievous unto us; The Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's Sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution.*

ALMIGHTY God our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto him; Have mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen

strengthen you in all goodness, and bring you to everlasting Life, through Jesus Christ our Lord.

¶ *Then shall the Priest say,*

H E A R what comfortable Words our Saviour Christ saith unto all that truly turn to him.

C O M E unto me all ye that travel and are heavy laden, and I will refresh you. *St. Matt. xi. 21.*

So God loved the World, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting Life. *St. John iii. 16.*

H E A R also what *St. Paul* saith:

T H I S is a true Saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners. *I Tim. i. 15.*

H E A R

HEAR also what St. *John* saith:

IF any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins. 1 St. *John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

LIFT up your Hearts.

Answ. WE lift them up unto the Lord.

Priest. LET us give Thanks unto our Lord God.

Answ. IT is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden Duty, that we should at
all

all Times, and in all Places, give
 Thanks unto thee, O
 Lord, * [Holy Father]
 Almighty, Everlasting
 God.

* *These Words*
 [Holy Father]
must be omitted on
Trinity Sunday.

¶ *Here shall follow the proper Preface,
 according to the Time, if there be
 any specially appointed: or else imme-
 diately shall follow,*

THEREFORE, with Angels and
 Archangels, and with all the
 Company of Heaven, we laud and
 magnify thy glorious Name, evermore
 praising thee, and saying, Holy, holy,
 holy, Lord God of Hosts, Heaven and
 Earth are full of thy Glory. Glory be
 to thee, O Lord most High. *Amen.*



PROPER PREFACES.

¶ *Upon Christmas Day, and Seven Days after.*

BECAUSE thou didst give
B Jesus Christ, thine only Son,
to be born at this Time for
us, who by the Operation
of the Holy Ghost, was made very
Man of the Substance of the Virgin
Mary his Mother, and that without
Spot of Sin, to make us clean from all
Sin : Therefore with Angels, &c.

¶ *Upon Easter Day, and Seven Days after.*

BUT chiefly are we bound to praise
thee, for the glorious Resurrec-
tion of thy Son Jesus Christ our Lord :
For

For he is the very Paschal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath destroyed Death, and by his Rising to Life again, hath restored to us everlasting Life. Therefore with Angels, &c.

¶ *Upon Ascension Day, and Seven Days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their Sight ascended up into Heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels, &c.

¶ *Upon*

¶ *Upon Whitsunday, and Six Days after.*

THROUGH Jesus Christ our Lord; according to whose most true Promise, the Holy Ghost came down as at this Time from Heaven with a sudden great Sound, as it had been a mighty Wind, in the Likeness of fiery Tongues, lighting upon the Apostles, to teach them and to lead them to all Truth; giving them both the Gift of divers Languages, and also Boldness with fervent Zeal, constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darkness and Error, into the clear Light and true Knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only.*

WHO art one God, one Lord;
not one only Person, but Three
Persons

Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said.*

THEREFORE with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy holy Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest kneeling down at the Lord's Table, say, in the Name of all them that shall receive the Communion, this Prayer following.*

WE

WE do not presume to come to this thy Table, Omerciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table. But thou art the same Lord, whose Property is always to have Mercy; Grant us, therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath ordered the Bread and Wine, that he may with the more Readiness and Decency break the Bread before the People and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth.*

D ALMIGHTY

ALMIGHTY God, our heavenly Father, who of thy tender Mercy, didst give thine only Son Jesus Christ, to suffer Death upon the Cross for our Redemption; who made there (by his own Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and didst institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant, that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood; Who in the

(a) *Here the Priest is to take the Paten into his Hands.*

same Night that he was betrayed, (a) took Bread, and when he had given Thanks he

(b), he break it, and gave it to his Disciples; saying, Take eat, (c) this is my Body which is given for you; Do this in Remembrance of me. Likewise after Supper, (d) he took the Cup, and when he had given Thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my Blood of the New Testament, which is shed for you and for many for the Remission of Sins: Do this, as oft as ye shall drink it, in Remembrance of me. *Amen.*

(b) *And here to break the Bread.*

(c) *And here to lay his Hand upon all the Bread.*

(d) *Here he is to take the Cup into his Hand.*

(e) *And here to lay his Hand upon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

At Prostrating before the Altar.

I AM now before the Altar of God, even the God of my Joy and Gladness.

I WILL offer Thanksgiving unto my God, and pay my Vows unto the most High.

O LAMB of God, that takest away the Sins of the World, *Grant me thy Peace.*

O LAMB of God, that takest away the Sins of the World, *Have Mercy upon me.*

O LORD GOD, how I do receive the Body and Blood of my most blessed Saviour *Jesus Christ*, the Price of my Redemption, is the very Wonder of my Soul! Yet grant me, Gracious Lord, so to eat the *Flesh* of thy Son, and drink his *Blood*, that my sinful Body may be made clean by his Body, and my Soul washed through his most precious Blood. *Amen.*

Immediately

Immediately before Receiving.

THOU hast said, That *he that eateth thy Flesh, and drinketh thy Blood, hath eternal Life.*

BEHOLD the Servant of the Lord,
be it unto me according to thy Word.

*When the Priest offers thee the holy
Bread, say with him,*

THE Body of our Lord Jesus
Christ, which was given for me,
preserve my Body and Soul unto ever-
lasting Life. *Amen.*

After Receiving.

BY thy crucified Body deliver me
from *this Body of Death.*

BY thine Agony and bloody Sweat,
by thy Cross and Passion, *Good Lord
deliver me.*

LORD, I receive this broken *Bread*,
as thy *Body*, in Memory of thy
wonderful *Incarnation*, and meritori-
ous *Sufferings*: Grant that this *Bread*
of *Life*, thus received by me in sted-
fast *Faith* and humble *Thankfulness*,
may refresh and nourish me in this
Life, comfort me in the Hour of
Death, save me in the Day of Judg-
ment. *Amen.*

*Upon the Approach of the Priest with
the consecrated Cup, say,*

WHAT Reward shall I give
unto the Lord for all the
Benefits he hath done unto me?

I WILL take the Cup of Salva-
tion, and call upon the Name of the
Lord.

When

*When the Cup of Blessing is offered unto
you, say,*

THE Blood of our Lord Jesus
Christ, which was shed for me,
preserve my Body and Soul unto ever-
lasting Life. *Amen.*

After Receiving the Cup.

OLET this Blood of thine purge
my Conscience from *Dead Works*,
to serve the *Living God*.

L O R D, if thou wilt, thou canst
me clean.

O T O U C H me, and say, I will, be
thou clean.

W O R T H Y is the *Lamb*, that was
slain, to receive Power, and Riches,
and Wisdom, and Strength, and Ho-
nour, and Glory, and Blessing.

THEREFORE Blessing, Honour, Glory, and Power be to him that sitteth upon the Throne, and to the Lamb, for ever and ever. *Amen.*

LORD, I have received this *Sacrament* of the Body and Blood of my dear Saviour: His Mercy hath given it, and my Faith received it into my Soul; I humbly beseech thee, speak *Mercy* and *Peace* to my Conscience, and enrich me with all those *Graces* which come from that precious Body and Blood, even till I be possessed of *Eternal Life* in Christ. *Amen.*

A THANKSGIVING when you retire from the Altar.

ALMIGHTY God, Father of all Mercies, and God of all Consolation, from whom every *good* and *perfect Gift* cometh, and to whom all Glory and Honour should be returned: Thou hast been pleased to admit me
to

to the renewing of that *Covenant* with thee, which I have so often and so perversely broken. Therefore, will I, with the most fervent and inflamed Affections of a *grateful Heart*, adore and praise thy holy Name for the inestimable Mercies vouchsafed unto me; for the *Means of Grace*, and for the *Hopes of Glory*.

L O R D, I am not worthy of that daily Bread which sustains the Body: but thou hast made me Partaker of that *Bread of Life*, which came down from Heaven, and nourisheth the Soul; and of which whosoever *eateth*, shall *live for ever*. Grant, O my God, that my Soul may relish this *Divine Food* with ardent *Love* and spiritual Ravishments, that this holy *Communion* prove not unto me Judgment and Condemnation; but that it may support and preserve me in every *Temptation*, rejoice and quiet me in every *Trouble*, enlighten and strengthen me in every good *Word* and *Work*, comfort

82 *Sacramental Devotions,*

and defend me in the *Hour of Death* against all Oppositions of the Spirits of Darkness, and finally raise me up to a *Glorious Immortality*, through the Merits of Jesus Christ, my blessed Redeemer. *Amen.*



A MEDITATION



A

MEDITATION

BEFORE THE

POST-COMMUNION.


PRAISE the Lord, O my
 Soul, and forget not all his
 Benefits; who healeth all thine
 Infirmities, and crowneth thee
 with Mercy and loving Kindness.
 Consider thou hast been entertained
 with the Food of Heaven, even the
Body and Blood of thy dearest Saviour;
 who was bruised for thine Iniquities,
 and wounded for thy Transgressions:
 How then canst thou cherish any sinful
 Thought or sensual Appetites, which
 have

have caused his bitter Death, without a just Resentment, and the highest Indignation against them! Thou must resolve to renounce them all for ever, if thou expectest any Benefit from the Merits of thy crucified Redeemer. *Holy J E S U!* I am not worthy thou shouldest descend into thy Heart; but the more unworthy I am, the more generous is thy *Love*, and the greater my Obligations. Thou, Son of the most High, criedst out, *My Soul is exceeding sorrowful, even unto Death.* Who can hear this, and not stand confounded! For infinite perfection thus to weep, thus to mourn! But, how wretched have I been, who have so highly incensed the God of Heaven, that nothing less than the Blood of his *own Son* could make my Peace! How refreshing is this Cup to me, which was so terrible to thee! Thou didst drink it as the Price of my Sins; but I have received it as the *Seal* of my Pardon, and a certain *Pledge* of thy Father's Affection. This requires
from

from my Hands the strictest Ties of *Love*, and exact Obedience to thy *Commands*. To thee, therefore, O blessed Jesus, do I devote myself with firm and lasting Resolutions of Amendment of Life. Do thou lead me safe through this Vale of Sorrow and Danger, and conduct me, *by the Way of Peace and Holiness*, to my own Home, even my heavenly Country, *the Land of Promise*, the Presence and Fruition of my God, to endless Ages. *Amen.*

If you have any more Time while others are receiving, you may turn to the last Meditation; viz. Of the Benefits of our Lord's Passion.



T H E

P O S T - C O M M U N I O N .


 UR Father, which art in
 Heaven; Hallowed be thy
 Name. Thy Kingdom come.
 Thy Will be done in Earth,
 As it is Heaven. Give us this Day
 our daily Bread. And forgive us our
 Trespases, as we forgive them that
 trespass against us. And lead us not
 into Temptation; but deliver us from
 Evil: For thine is the Kingdom, and
 the Power, and the Glory, For ever
 and ever. *Amen.*

¶ *After shall be said as followeth,*

O LORD and heavenly Father, we thy humble Servants intirely desire thy fatherly Goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving; most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through Faith in his Blood, we, and all thy whole Church, may obtain Remission of our Sins, and all other Benefits of his Passion. And here we offer and present unto thee, O Lord, ourselves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee; humbly beseeching thee, that all we who are Partakers of this Holy Communion, may be filled with thy Grace and heavenly Benediction. And although we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice; yet we beseech thee to accept this our bounden

bounden Duty and Service ; not weighing our Merits, but pardoning our Offences, through Jesus Christ our Lord ; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End.
Amen.

¶ *Or this,*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these Holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby, of thy Favour and Goodness towards us ; and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People ; and are also Heirs through Hope of thy everlasting Kingdom, by the Merits

cf
1

of the most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all Honour and Glory, World without End. *Amen.*

¶ *Then shall be sung or said.*

GLORY be to God on high, and in Earth Peace, Good-will towards Men. We praise thee, we bless thee, we worship thee, we glorify thee, we give Thanks to thee, for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O LORD, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, who takest
away

away the Sins of the World, Have Mercy upon us. Thou that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, receive our Prayer. Thou that fittest at the right Hand of God the Father, have Mercy upon us.

FOR thou only art holy, thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE Peace of God, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be
amongst

amongst you, and remain with you always. *Amen.*

A PRAYER upon your Return Home.

O JESU! my crucified Redeemer, I am now come from partaking of thy Love, in the Celebration of the brightest Instance of it, thy Death upon the Cross. I am now come from thy Table to pour out the earnest Desires of my Soul in private. And that my Prayer may be acceptable in thy Sight, I beg in thine own Name, and for the Sake of that precious Blood of thine, which my thirsty Soul has now been drinking of. My Desire, O my God, is, that I may ever be mindful of what I have now been doing, and remember, that I have, in *the Commemoration of thy Death*, dedicated myself afresh to thy Honour and Service; that I have now ratified my *baptismal Vow*, and renewed my solemn Oath, to renounce
the

the Poms and Vanities of this wicked World; and that if I should hereafter live in any wilful Sin, it would be to account *this Blood of the Covenant an unholy Thing*.

I HAVE now seen the Image of thy dreadful Passion: I beseech thee, therefore, touch my Heart with so deep a Sense of thy Sufferings on the Cross, that I may not, by any wilful Transgressions, barbarously crucify thee again, and tear open thy smarting Wounds, and make them bleed afresh. O my Lord, how rich are the Delicacies of thy Table! How sweet is this *Bread of Life*, with which thou hast now satisfied my hungry Soul! Lord, *evermore give me this Bread*: Had I before known the Delights of this *Divine Banquet*, I had not been so great a Stranger there, nor stood so long to dispute thy gracious *Invitation*. But with thy Leave and Assistance, I shall hereafter be a constant Guest at thy *Holy Table*;
and

and instead of making *Excuses*, humbly sue for an *Admission* to these sacred VIANDS, of such infinite Advantage and unconceivable Delight to my ravished Soul.

AND since I now am wholly thine by this solemn Resignation of myself at thy Altar, do thou mercifully accept the *Offer*; embrace, I beseech thee, with thy compassionate Mercy, the *Tender* of a contrite and sincere Heart, and vouchsafe so to direct the whole Course of my Life, that by growing from Grace to Grace, from Strength to Strength, I may at length enjoy for ever thy divine Presence, there to understand this grand Mystery of thy *Body* and *Blood*, and celebrate the Marriage Supper of the Lamb, with an Angel-like Fervor and Devotion. *Amen.*

*A THANKSGIVING upon your Return
Home.*

MOST glorious Lord God, the Author and Finisher of all good Works, look down with Favour and good Acceptance upon thy poor unworthy, but sincere Servant, now prostrating himself before thy divine Majesty, with *devout Thanks* and *humble Gratitude*, for such plentiful Effusion of thy Grace, and such distinguishing Marks of thy Kindness communicated to me this Day at thy Table. My Heart and all it's Affections, such as they are, I dedicate to thy Service ; the utmost a devout Mind can conceive or desire, I offer in thy Presence, with all possible Respect, with Sincerity as unfeigned as if my Zeal was much more bright and fervent. I do it without the least Reserve ; all I have, and am, is intirely thine, most freely consecrated to thy *Use*, my God and my Lord,
my

my Almighty Creator, and most merciful Redeemer : Take then a full Possession of one, upon so many Accounts *thy own* ; enter, and dwell, and reign in me absolute, and for ever.

LET no impure Thought, or unclean Spirit come near thy Dwelling ; lest it defile the Ground, where thy blessed Feet have trod. Protect and defend me against those numerous Temptations, which so strongly encounter my daily Performances, and have caused my *treacherous Heart* to betray me into a Violation of those *Promises* I have so often made : And fix my inconstant Mind, that I may not be led away with the Errors of the Wicked, and *fall from my own Stedfastness* ; but give me Grace, that I may persevere in good Works unto the End. Let thy Will be the sole *Guide* and *Measure* of mine, and let me embrace my Lord with the Perfection of Holiness ; that all my
Hopes

Hopes and *Wishes* may center in thee alone, and that nothing may ever appear desirable unto me, in Comparison of a *pure Heart*, and *peaceful Conscience* : For thou, O Lord, art my Portion, thou my only Rest; in thee alone is Fulness of Joy, and at thy right Hand there are Pleasures for evermore. O grant me this blessed Retreat, this happy Security; then shall I find Rest unto my Soul here, and at last be intitled to a never-fading Crown in thy glorious Kingdom hereafter. *Amen.*

*Our Father which art in Heaven,
&c.*

G O D the Father, bless me! God the Son, defend me! God the Holy Ghost, preserve me! God the Holy Trinity be with me, now and for evermore. *Amen.*

A PRAYER to be added to your Evening Devotions, proper to conclude the Day with.

O MOST gracious and eternal God, whose Mercies are transcendant, and whose Goodness is more than can be expressed: How amiable are all thy Dealings! How glorious is thy Favour, who hast this Day honoured me with the highest *Privileges*, and offered the most illustrious *Signals* of endearing Love to thine unworthy Servant! Thou hast not only fed me with the *Bread of Angels*, but hast also conveyed the *Merits* and *Graces* of a *crucified Saviour* into my weary and heavy-laden Soul: Let this Life-giving Mystery produce in me such Power and Strength, such Courage and Resolution, that I may no more forfeit my *Right of Inheritance*, nor become a *Cast-away*
E after

after so many solemn and repeated Engagements.

BEHOLD, Lord, I have been a Prisoner to Satan, a Slave to Sin, and marked for Destruction: But thou hast procured my Pardon, my Liberty, and my Life. Let me no longer confederate with thine Enemies, from whom I have withdrawn myself; nor break that Covenant, wherein thou hast sealed my Pardon: Let me not *stain* that Soul, which the Blood of Christ hath washed; nor sell that to Satan, which JESUS hath purchased for GOD. But confirm me more and more in the Belief of those immortal Pleasures beyond the Grave; that by the Strength of a lively Faith, and vigorous Hope, my Soul may be raised above this World, and learn to despise and trample upon all it's gilded Vanities, whensoever they present themselves, either to *allure* or *terrify* me from pursuing the

.

the *Ways of Holiness*. And for a sure *Pledge* of such inestimable Blessings, do thou, O Lord, I most humbly beseech thee, subdue my Corruptions, vanquish my Fears, and increase my Charity; that, fixing my Thoughts upon the glorious Interests of a virtuous Life, I may grow in Grace, and be rich in good Works. Thus shall I, guided by thy Providence, and assisted by thy Holy Spirit, at the End of my Days, arrive at the End of my Hope; and by being faithful unto Death, receive the Crown of Life, which thou hast promised to thy sincere and obedient Servants: Even for his Sake, who will one Day pronounce that joyful Sentence upon all that truly love and fear him, saying, ——— Come, ye *Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*. Even so, Lord Jesus, *Amen*. So be it.

BLESSED be the Lord God of Israel, who only doth wondrous Things ; and blessed be the Name of his Majesty for ever ; and all the Earth shall be filled with his Majesty. Amen, Amen.



A Consolatory



A Consolatory Penitential

M E D I T A T I O N

U P O N T H E

M E R I T S

O F

CHRIST'S SUFFERINGS.

Taken mostly from the Latin of
St. ANSELM.

THE *Ignominy* of the Cross is
the *Glory* of the *Christian*;
and the *Comfort* of every
pious *Soul* consists in the
bleeding *Wounds* of a *crucified Sa-*
viour:

viour : Our best *Life* depends upon his *Death*, and our highest *Honour* in his *Exaltation*. Oh, HEAVENLY FATHER ! O GOD OMNIPOTENT ! how unspeakable is thy Goodness ! how transcendant thy Mercy ! It was owing to my own Wilfulness that I have offended thee, but it is wholly out of my own Power to pacify thine Anger, or atone for the Offence ; and therefore nothing less than my Saviour's MEDIATION will be available to reconcile me to thyself.

VOUCHSAFE, therefore, O *bles-
sed God*, to look upon me through the *Son of thy Love* ; cast thine Eyes upon the *Sacrament of his Flesh*, that so thou mayest remit the Guilt that proceeds from the Depravity of *my own*. Regard, I beseech thee, the *Sufferings* of thy dear Son, and in them forget the *Mis-
carriages* of me thy unworthy Servant. My stubborn *Flesh* has indeed justly provoked thine Indignation ; but, Oh,
let

let the expiatory *Sacrifice* of thy Son's *Blood* melt thee into Pity! Much, I confess, my Iniquities have deserved; but much more has my Redeemer's Righteousness merited for me, and his Innocence atoned for my Guilt. For by how much God is greater than Man, by so much does his Goodness exceed, both in Measure and Quality, the Desert of my Wickedness. Since the Whole of my Being is thine by Condition, grant it may be also thine by Affection. Thou that hast allowed me the Privilege of *Asking*, vouchsafe me also the Benefit of *Receiving*: Thou that givest me the Grace to *seek*, grant that I may seek as to *find*: Thou directedst me to *knock*, open to me that now *do*: From thee I receive the *Will* to desire, permit me, I beseech thee, from thee to obtain the Blessing that is annexed to the *Performance*; that so the Strength of the one may

be answerable to the Desires of the other.

OH, *righteous* God! Oh, *most just Judge!* if I conceal my Sins, they will be utterly *incurable*; and yet if I bring them to Light, they are altogether *abominable*: They sting me with Sorrow when I reflect upon their *Nature*; and yet they astonish me with Horror when I remember their End.

———— But, *O Father of Mercies,* do not withhold thy compassionate Bowels, when my *Necessities* are so great, and my *Misery* so pressing; that so by how much the sorer the *Burden* of my Sins is, by so much the more I may feel the *Refreshments* of thy Grace; and the Greatness of thy *Supplies* answer to the Greatness of my *Wants*.

HOLY FATHER, let me not,
I beseech thee, feel the Weight of
thine Anger, since thou hast smitten
thine

thine own Son for my *Transgressions*, and laid on him the *Iniquities of us All*. O HOLY JESU! rescue me from the Wrath of an incensed God, since thou hast borne thy Father's Anger in thy inexpressible Agonies on the Cross! O BLESSED SPIRIT! defend me by thy inward Consolations from the Wrath of the Almighty, since thou hast promised, in thy inspired Gospel, Mercy to the Penitent, and Pardon to the *weary and heavy-laden Sinner*. O God of Holiness, and my most righteous Judge, I have no Place to fly to where I may avoid thy *Presence*, or shelter myself from the Reach of thy just Vengeance. If I go up into Heaven, thou art there; If I go down into Hell, thou art there also. If I take the *Wings of the Morning*, and remain in the uttermost Parts of the Sea, even there shall thy Hand lead me, and thy right Hand shall hold me.

TO CHRIST, then, will I fly,
 and in his salutary Wounds will I
 hide myself. And therefore, O *mer-*
ciful God! cast a favourable Eye
 upon my *crucified Redeemer*; behold
 the Body of my dying Saviour be-
 smeared all over with livid Gore,
 and let those *Wounds* my Sins have
 made in me, be for ever buried in
his. Oh! let thy Son's *Blood* wash
 away my *scarlet Crimes*, and grant it
 may become effectual to *cleanse me*
from all Unrighteousness: Regard those
 passionate Prayers he pours out upon
 the Cross, and accept those strong cries,
 those powerful Intercessions, this *Son*
of thy Love offers up for all penitent
 Sinners, as well as for the Salvation of
 all the *Elect of God*.

OH LORD *most holy!* Oh GOD
most mighty! thou everlasting Judge!
 I cannot but confess before thee, that
 when I reflect upon my Life, I am
 terrified

terrified with the *Reflection*: For when I view it all over, I find, upon my strictest Scrutiny, that it is nothing else but a *Composition of Sin*; or, at best, but a void and unprofitable *Waste*; or, admit there be any Appearance of some little Goodness in it, yet it is either so counterfeit and defective, or else one way or other attended with such a sensible Mixture of the *Corruptible*, that it cannot be thought *pleasing*, if not indeed altogether *displeasing* in thy Sight: Upon which Reflection I must be forced to conclude, that my whole Life is *full of Sin*; and, in Consequence of that, subject to a State of *Damnation*; or else *unprofitable*, and therefore altogether despicable. Nay, why do I distinguish the *Unprofitable* from the *Damnable*; since if it be the *first*, it cannot escape the Rigour of the *last*; it being so peremptorily declared in the Gospel of our Saviour, That every Tree which bringeth not
E 6 *forth*

forth good Fruit, shall be cast into the Fire; and that not only the Tree which bringeth forth evil Fruit, but even that Tree which bringeth forth no Fruit at all, is like to meet with the same fatal Conclusion.

THE Instance of the Goats placed at the Left Hand of the Judge, fills me with Horror when I consider, that they underwent that *Doom*, not merely because they had *done wickedly*, but because they neglected to *do Good*: It was because they neither *fed the Hungry*, nor gave Drink to the *Thirsty*, neither *cloathed the Naked*, nor *visited the Sick*: And therefore, when from this Example I proceed to consider my own Conduct and Behaviour, what shameful Reproach and Self-Condernation must I be filled with, and cast upon myself this very just and mortifying Complaint, — *Oh! thou dry and barren Wood, that deserveest to be made the Fuel for the everlasting Flames, the*
doleful

doleful Subject of Fire unquenchable! What wilt thou have to alledge for thyself in that Day, when every minute Passage of thy Life shall be weighed in the Balance of an impartial Justice, and a strict Enquiry made, *How it has been spent?* When not *a Hair of thy Head shall fall to the Ground*, nor a Moment of thy Time be unaccounted for?

O dreadful Streight! O Anguish insupportable! On the one hand, my Sins accusing me; on the other, Justice terrifying me! Beneath me a gaping *Hell*, an infernal Lake ready to devour me! Above, an angry Judge ready to pass Sentence upon me! Within me, hidden *Remorse*, and a Self-accusing *Conscience!* Round about me, the material World all in Flames, and melt into a *liquid Conflagration!* And if in these last great Extremities of Nature; if under these tremendous
Circumstances

Circumstances of awakening Justice, *the Righteous scarcely be saved*, where then shall the *Sinner*, unprepared for Judgment, and *laden with Iniquity*, be able to appear? It will be *impossible* for him to be concealed, and yet to appear will be altogether *intolerable*.

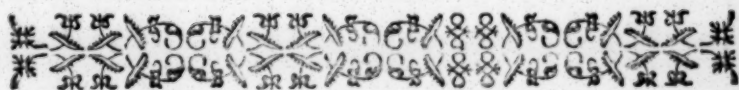
AND now, O my SOUL! where canst thou look for Safety? or what Prospect of Relief or Comfort canst thou hope for? What Counsel canst thou take? What Direction canst thou follow? Who or where is he that is, by Way of Eminence and Distinction, stiled, *The Guardian Angel*, *The Ambassador of Heaven*, *The Almighty Saviour*? It is JESUS himself, even *Jesus* my Judge, within whose Arms I tremble. But yet take Heart, O my SOUL, and do not utterly despond; dare even yet to cast thy Confidence

fidence on *him* whom thou fearest;
fly to him from whom thou hast fled;
for in him alone is Salvation.

BLESSED JESU! according to
thy *Name*, so be thy *Mercy*! Look
upon me a poor helpless Suppliant
at the Throne of thy Grace, since in
thee alone is my *Hope* and *Help*.
If thou wilt vouchsafe to receive me
into thy *compassionate Arms*, I know
full well they will not be the streighter
for the Reception, nor thy *Bowels*
ever the more contracted for my Ad-
mittance into them. It is true, O
Lord, my guilty Conscience tells me
I have deserved *Damnation*, nor can
my Repentance make the least Atone-
ment or Satisfaction for *my Sins*.
But then I know, and am persuaded,
that thy *Mercy* is as infinite as *thyself*,
and that therefore it can surmount my
foulest *Offences*, it can pardon my most
grievous

grievous *Provocations.* ——— In
thee, O Lord, alone do I put my Trust ;
Oh, cast not away thy Servant in Dis-
pleasure, and so I shall not perish for
ever. Amen.





T H E
B E N E F I T S
O F O U R
L O R D ' S P A S S I O N .

From the Latin of GERRARD.

 S often as I contemplate *the*
Sufferings of my Saviour, I pre-
sume to entertain Things of
the highest Importance, with
regard both to the Love of my God, and
the Pardon of my Sins; for the very
Circumstances of my *Saviour's Death*,
are

are lively Emblems of my *Saviour's Mercy* : Infomuch that when I behold his Head inclining on the Cross, methinks I see him bowing to salute me : When I view his wide *expanded Arms*, they seem to me in a Posture ready to embrace me. His *open Hands* are Representations of the Blessings he bestows upon me ; and his *gaping Side* loudly bespeaks the Ardour of his Love, which is in his very Heart : He is lifted up *on high* that he might *draw all Men to himself* : His Wounds look *pale* and *wan* with Anguish of Pain, but they shine *bright* and *fresh* with the Fervours of Love ; and through the Opening of his *Wounds*, we have Access to the Secrets of his *Heart* : With Him must needs be *plenteous Redemption*, since not here and there a single Drop, but a whole Stream of Blood flowed plentifully through each penetrated Part of his wounded Body As the Grape that is pressed in the *Wine Press* diffuses it's Juice in Abundance, even so the *Flesh*
of

of Christ, labouring under the Weight of divine Wrath, and pressed down with the heavy Burden of the Sins of a whole World, pours out even the *Blood of God*, to soften the Anger of God, and heal the Stripes of us sinful Men.

WHEN *Abraham* was about to offer up his Son in Sacrifice to the Lord, the Lord said, — *Now know I that thou lovest me, seeing thou hast not with-held thine only Son from me:* And thou, in like Manner, O my SOUL, be always ready to confess with humble Gratitude, the unspeakable *Love* of thy eternal Father, since he also *spared not his own Son, but freely gave him up for us All*, and delivered Him to Death for us, that we, through his *Death*, might have *Life*: So that *while we were yet Sinners, we were reconciled unto God through the Death of his Son*. He loved us while we were yet Enemies, and can we then think that he will ever forget us, now that he has reconciled
us

us to himself by the Death of ~~his~~ Son? Nay, is it possible to conceive, that he will ever be unmindful of us, or throw us out of his Care, unless we could, at the same Time conceive, that it were possible for him to forget the precious *Pledge* of his Son's Love, and the infinite *Ransom* of his Blood, when we are assured, from Infallibility itself, that the *Lord puts our Tears in his Bottle, and orders every good Man's Steps?* Or, indeed, can Christ Himself, both the *Sacrifice* and the *Sacrificer* too, be forgetful of those for whose Sake He vouchsafed to *bleed and die*, and for whom, therefore, *He lives for Ever to make Intercession?* Can he be ever unmindful of those in *Heaven*, for the Sake of whom he endured such inexpressible Torments upon *Earth?*

CONSIDER then, O my SOUL, the great Variety of inestimable *Benefits* that accrue to thee by Virtue of thy Saviour's *Sufferings!* Christ, our
 compassionate

compassionate *High Priest*, sweat out great Drops of Blood for us in his *Agony in the Garden*, to prevent our being overwhelmed with cold despairing Sweats, *in the Hour of Death!* He spontaneously contended with all the formidable Artilleries of Death, that he might save us from the Miseries of *Eternal Death*, when we are contending with the last Agonies of a *Temporal one*. *His Soul was exceeding sorrowful, even unto Death* (as the Evangelist describes it) that we might live with him in *Heaven*, and when the Bitterness of Death is over, be crowned with *Joy unspeakable and full of Glory*.

BUT to reflect more particularly upon the Circumstances of his Passion; Consider, that the Son of Man was betrayed into the *Hands of Sinners*, that he might rescue us sinful Men from the *Snares of the Devil*: He suffered himself to be betrayed by a *Kiss*, the Pledge of *Love*, and the
Token

Token of *Affection*, that he might cancel that Guilt, which our Adversary the *Devil* had brought upon our first Parents, under the Semblance of officious Counsel, and the plausible Appearance of a singular Kindness. He suffered himself to *be taken, and bound, and led away as a Malefactor*, on purpose to release us from the *Chains of Satan*, and free us from the *Thralldom of an everlasting Captivity*.

WE may further observe, that He chose to enter on his *PASSION* in the Garden, that he might expiate that original Guilt that was contracted in the Garden of Paradise: He was, under that Conflict, strengthened by an Angel, to the Intent that he might make us *Angelical*, and rank us among *the Number of the Sons of God*: He was *forsaken by his Disciples*, that we might, even after our shameful Relapse into Sin, be again reconciled to our *Offended God*, and stick the closer to him by a more intimate Union. He

was accused by False Witnesses before the *Council*, to prevent the Accusations of Satan against us for the Breach of God's Law, before *God's Tribunal*: He was condemned on Earth, that we might be acquitted in Heaven. When he was accused before *Pontius Pilate*, as a guilty Criminal, though *he knew no Sin, neither was Guile found in his Mouth*, yet we find him silent, and not opening his Mouth, to the Intent that we the *Criminals* might not be found dumb and speechless, and utterly inexcusable by Reason of our *Sins*, when we shall be summoned to appear *before the Bar of God's Justice*. He suffered himself to be *buffeted* by the rude Rabble, and to undergo *Cruel Mockings*, that we might not be persecuted with the *Lashes of Conscience*, and the *Buffetings of Satan*: His sacred Face was covered and blindfolded, that he might take away the *Veil* of Sin from us, which intercepts our Sight of God, and is the fatal Cause of that inexcusable Ignorance,

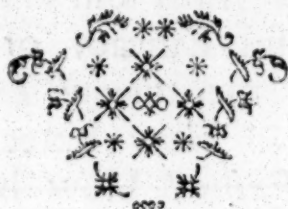
rance, which is *damnable* in it's Nature, and leads to a State of *Eternal Darkness*: He was willing to be stripped of his external Vestments, that we might be cloathed with that *Robe of Righteousness* and *inward Purity*, which we had lost by our Disobedience. He was torn with *Thorns* and cruel *Scourges*, that he might *bear our Grievs, and carry our Sorrows*: He bore the dolorous Weight of his own *Cross*, that he might deliver us from the Weight of that *Eternal Punishment*, which was the deserved Wages of our Sins: He cried out in Extremity, that he was forsaken by God, that he might secure us [an everlasting *Habitation* with God in Heaven: He thirsted on the Cross that he might inspire us with the refreshing *Dew* of Divine Grace; and keep us from coming into that *Place of Torment*, where we should in vain call for a *Drop of Water* to cool our parched Tongue. — Christ our Ransom, assumed the Condition of a *condemned*

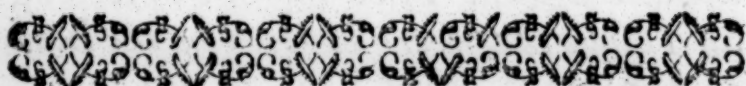
Sinner, that he might save us Sinners from a State of Condemnation; and readily endured the scorching vengeance of an angry God, to rescue us from the Rage of those *Infernal Flames* which cannot be quenched: He was condemned as a *Malefactor*, though Himself the most *innocent*, that we the *Criminals* might be acquitted; and was slain by *wicked Hands*, on purpose to preserve us from the tormenting *Hands* of a tyrannizing Devil. He cried out for Grief and very Bitterness of Soul, to save us from eternal *Weeping and Wailing, and Gnashing of Teeth*. He shed out full Tides of Tears, that he might wipe off all Tears from our Eyes; and at last closed his Eyes in *Death*, that He might open to us the *Gates of Everlasting Life*; and so by the *Ignominy* of the Cross, to make us Partakers of that *Crown of Righteousness which fadeth not away*, and instate us in the Joy of Angels, and the **Triumphs of Heaven**. In a Word.

He suffered for all, that All through him might be saved.

TAKE Courage then, O my SOUL, and do not forfeit this GRAND CHARTER of thy Redemption: Forget not that Multiplicity of Blessings which attend thy Saviour's *Sufferings*, nor ever cast off thy Confidence in thy *adorable Redeemer*. For though thou hast offended against an *infinite Goodness*, yet remember, that an *infinite Price* is paid down for the Offence. Thou art, indeed, to be *judged* for all thy Sins; but know withal, that the Son of God, who has taken upon Himself the Iniquities of us all, has been *already judged*; and though *They* richly deserve Punishment, yet God has already punished them in *his Son*: If those *Wounds* thy Sins have made in thee, are truly great, yet they are not so great or incurable, but what may may be healed by the precious *Balsam* of the *Blood of Christ*. — The Law of *Moses*, indeed, has denounced
a Curse

a Curse against Thee for not observing *all Things that were written in the Book of the Law*; But Christ is become a Curse for Thee, and the Hand-writing which was against Thee, and registered in the Court of Heaven, is cancelled and blotted out by *the Blood of Him that speaketh better Things than that of Abel*. Most gladly, therefore, sweetest J E S U! will I esteem thy *Meritorious Sufferings* as the last best Refuge of my desponding Soul.





T H E

CONCLUSIVE PRAYER.


 LORD JESUS CHRIST,
 GOD and MAN, I return
 Thee all possible Praise and
 Thanks for this thy *unspeakable*
Kindness to us *miserable Sinners*, in
 that thou hast, out of thine own free
Mercy, without any *Merit* of ours,
 redeemed us from Sin and Death by
 the wonderful Efficacy of thy holy
Passion, and meritorious *Death*: *Oh!*
sweet JESUS! How bitter and great
 were thy *Pains*! How horrible and
 cruel thy *Punishment*! How bloody
 thy *Wounds*! How shameful thy
Death! and yet such as Thou, who
 art *God blessed for ever*, didst volunta-
 rily endure for us *sinful Men*, and for
 our *Salvation*: Thou didst expire on
 the

the Cross, and gavest up the Ghost in *Extremity of Soul*; that so by thy Torments, having quitted us from all *Guilt*, as well of *Crime* as of *Punishment*, we might be healed: To this End, Thou didst bear the Burden of our Sins upon the Wood of the *Cross*, that Thou mightest recover the *Peace of Souls*, and obtain the true Righteousness for *as many as believe in Thee*.

THEREFORE, *O merciful Redeemer!*
O thou Son of the living God! for these Torments, and all other *thy Passions*, I will honour and praise Thee for ever; beseeching Thee most humbly, that the Effect of thy *Passions* and *bitter Death*, may work in me most mightily; and that I, being ever mindful of the same, may rejoice therein, and make it my great CON-
SOLATION against all the Temptations of *Satan*, and against the Fear of *Sin*, and the *Curse of the Law*; that thy *Cross* may become my GRAND
EXEMPLAR, both to teach and en-

Courage me to imitate thy *Patience*,
 to walk in thy *Steps*, and to follow thy
Example; that so, by being *patient in*
Tribulation, I may *rejoice in Hope*,
 and that while I celebrate the *Cause*
 of thy *Death*, I myself may reap the
 inestimable *Benefits* of it: Grant, *Oh*
my Triumphant Saviour! that it may
 be so effectual in me, as to enable me
 to overcome the *World*, the *Flesh*, and
 the *Devil*, even as thou hast overcome
Sin, Death, and Hell. Thou hast
 bought me with a *Price*, *Oh!* reject
 not, I beseech thee, *the Work of thine*
own Hands, the Purchase of thy *Re-*
demption; but *guide me with thy*
Counsel, defend me against all *Temp-*
tations, and protect me in all *Dangers*
 and *Adversities*, whether of *Body* or
Mind; that so *Sin* may not prevail
 against me, nor *Satan* get the *Dom-*
nion over me, but that my whole
Spirit, and *Soul*, and *Body*, may be
preserved blameless against thy *Second*
Coming; and that, as thou hast *once*
in the End of the World, appeared to
 put

put away Sin by the Sacrifice of Thyself;
so also, to all those that in Faith and
Sincerity *look for Thee*, thou mayest
appear *a Second Time without Sin unto*
Salvation. Grant this, O merciful Sa-
viour, for thy own infinite Merits
Sake: To whom, with the *Father*
and the *Holy Ghost*, be ascribed all
Power and Glory, and Honour, and
Praise, for Ever and Ever. *Amen.*

E I N I S.

T H E



T H E
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